

professional attainment must be an ornament and a blessing. Any popular vice tending to retard the highest professional proficiency, is decidedly pernicious, because it aids and comforts charlatantry. May not a too rigid exaction of unreasonable service from men of genius and intelligent masters of their professions, produce this result? They are as much the creatures of the people as any other class of public men. The opinion, that the man of genius is a non-descript, an exception to all general rules, although to some extent correct, is in the main, erroneous and pernicious.—For, powerful as is the man of genius, he is not omnipotent. He can, with means, and, under circumstances appalling to lesser minds, accomplish grand and startling results. But he cannot perform impossibilities. He has formative and plastic, but not creative power; that alone belongs to the Deity. He must have material; he cannot make out of nothing. Like other men, he must be fed, clothed and warmed: and it is asking of him too much, that in an atmosphere of mephitic vapors, he should inspire, only, pure air—that in a time of famine, he should be sumptuously fed, and that in a barren desert he should furnish fuel for his fires. Yet all this, and much more, is too often expected of the professional man. The people too often suppose that he can be cheerful, happy and successful, without a kind word, a cheerful smile or a single dime. For the poor, he must labor gratis, and yet contribute liberally to all benevolent enterprises; while the parse-proud coxcomb and the wealthy stytlock, deal out with grudging hand and muttering lip, an incompetent fee, and leave him to infer that he ought to be satisfied with the honor of their patronage. Although intellectual by far transcends manual labor, not only in dignity, but in the impairment and exhaustion of physical health also, the difference is not conceded, and oft-